

THE HERALD OF THE GOLDEN AGE.

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CHAS. E. DAWSON

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To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflicts Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food: the latter from flesh and fowl only.

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:—

1st.—A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

2nd.—A transgression against Moral Law; because it involves the massacre of millions of creatures, and the infliction of an appalling amount of cruelty which is *totally unnecessary*.

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I bequeath the sum of _____ to the Bursar for the time being of "The Order of the Golden Age," now having its Headquarters at Ilfracombe, to be applied towards carrying on the work and furthering the objects thereof as set forth in its Official Journal and Prospectus, and I direct that the said sum shall be paid within Six Months of my decease, exclusively out of such part of my personal estate as is legally applicable for that purpose.



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The Death Penalty.

A thrill of horror went through American society recently because a woman who had committed murder was executed by means of electricity. The description of her being led up to the fatal chair, of her head and feet being bared for the fatal application of the electrodes and of the sickening suspense which took place during the few brief moments in which these preliminaries were made, caused such a shudder to run through the public mind that many Journals stated that probably this would be the last execution of a woman in the United States. The death penalty is indeed a terrible thing to contemplate, even when it is inflicted in the most humane manner possible upon one who has committed the crime of murdering a human being. The world has so come to regard it, and when the dread sentence of the law is carried out, every precaution is taken to make death as swift and painless as possible, even in the case of the worst criminal.



This being so, is it not time for Christian nations to reflect upon their action in meting out the death penalty to those who belong to the sub-human races and who are perfectly innocent of any crime whatever? Is it just that those who have committed no deeds of violence, who have wronged no one, and who have in numberless cases served man faithfully and well by long years of devoted toil, should be condemned to a violent death, and be handed over to bungling executioners who are often untrained—or worse still to professional scientific tormentors—without any pity being shown to them or any steps being taken to mitigate their sufferings in the hour of death? By what process of reasoning can this action of civilized communities be justified? What excuse can be made for it? How can it be reconciled with the teaching of Him who declared Justice and Mercy to be two of the three "weightier matters of the Law" and who commanded His followers to be as merciful as their Heavenly Father.

The old superstition which for centuries has been upheld by the Papal Church, and which has been handed down by them to the other Churches—that animals have no souls and therefore no rights—is now almost universally regarded as a fallacy which has no evidence to support it at all. An American Judge, some time since, declared that upon investigation he had found that more than half the human race believed in the immortality of animals, and that as many as one hundred and seventy authors had written books in the English language which upheld this belief. Few persons, if any, who have reached the spiritual plane of thought and consciousness, have any doubt about the future life of the animal creation, for they cannot ignore the manifestation of individuality which is apparent in all the more highly developed creatures, nor escape the conclusion that Eternal Justice demands that some compensation should be made for the anguish which myriads of them are made to endure through the tyranny of man.

Apart, however, from the question of their immortality, there can be no doubt that they have nerves of sensation, that they can feel and suffer just as we do ourselves, that they love life as we do, that they shrink from a violent death just as we should, and that they betray every evidence of acute pain under the surgeon's scalpel, the drover's whip, and the slaughterman's axe or knife. At Deptford, cows were seen by the Special Correspondent of the *Daily Chronicle* to shake with terror, as with staring eyeballs they watched their fellow victims one by one being killed and disembowelled before them. Physiologists have declared that many of the lower creatures manifest a sensibility to pain which fully equals that of the average human being, and this being the case, how can we justify their condemnation to such forms of death as would be regarded as positively scandalous if meted out to the worst human criminal. Even if we still disbelieve in an after-life for them, this should but furnish another reason why we should save them from needless pain and agony during their one short career.

Take the case of worn-out horses, for instance. If men and women had not been rendered callous and brutal by long centuries of barbaric carnivorous diet, in all probability they would have given some consideration to the fate of these ill-used creatures, who after years of hard work and perpetual flogging, and deprivation of natural liberty and the joys of parentage—which lot is generally borne with a patience far

surpassing that displayed by the average human being—are either handed over to the tender mercies of a ‘knacker’ and executed in a most barbarous and primitive fashion, or are shipped, when so old as to be scarcely able to stand, to some foreign port where without a single friend in the world they are butchered and made into potted meat. Truly the ingratitude and hardness of heart manifested in this common treatment of faithful servants, is such as to make one stand appalled at man’s delusion in considering himself possessed of either humaneness or integrity. Surely a lethal chamber might be established in each of our towns and cities, where horses and other animals when they get old might be given a quiet and peaceful death, if their owners feel that, having ceased to be profitable to those who have exploited them, their right to further existence has been forfeited. A humane appliance of this sort could be erected for a hundred pounds, and Municipal Councils might surely be expected in the near future to regard such an addition to the local abattoir as a public necessity if the public mind could be raised to such an unwonted level of thought as to demand it. Private individuals might also immortalise their names by bearing the expense of fitting up one or more public lethal chambers, and we commend this suggestion both to Town Councillors and to wealthy philanthropists and humanitarians.

The rapidly growing sentiment in favour of the recognition of the Rights of Animals will, before many years have passed, cause all thoughtful men and women to blush with shame for the brutality which is displayed in Christian countries towards the higher races of creatures, and to ask themselves seriously the question whether the infliction of the death penalty upon a highly organized animal does not involve a responsibility of the most serious nature. He who said, “With what measure ye mete, it shall be measured to you again,” also declared that “the merciful shall obtain Mercy,” and it behoves us to reflect upon the meaning which lies involved in such teaching. It may be a long way yet to the time when Isaiah’s prophecy will be fulfilled—that “He that slayeth an ox shall be as he that slayeth a man”—but we may all help to hasten the day when the groaning of the subject creation shall be hushed, by raising our voices in protest against every form of inhumanity and the heartless sacrifice of such numberless victims as are at present offered up upon the altar of human tyranny and lust.

The Editor.

THE BLESSED LIFE.

If some great purpose fill thy soul
Inspiring thee for others’ good,
Press on with courage to the goal,
Howe’er misunderstood.

Toil on with pure, unselfish aim,
In patience till thy task is done;
Care not for either praise or blame,
Enough the victory won.

All noble deeds, designed to bless,
Are valued not by sordid price;
Things born of struggle, storm and stress,
Bring fullest sacrifice.

All truth is meant to meet some need,
And light the upward path of man,
Who but for that were weak indeed,
With all his power to plan.

Fear not; thy sacrifice shall be
A greater and a nobler gain;
The cloud that hides the sun from thee
Will bring thee needful rain.

“Shafts.”

The Search for Happiness.

To be happy is the desire of all creatures. This instinctive desire, which is never fully gratified in this world, is nevertheless a promise that eventually perfect happiness will be obtained.



How divergent are the roads trodden by men in their pursuit of this common goal! One man thinks that the

indulgence of the pleasures of the senses will lead him thither; another that the acquisition of wealth or power will bring him contentment; another that knowledge or proficiency in some art will satisfy the cravings of his soul; another that the most desirable object of ambition is fame and name; yet another thinks that it is by belief in some creed that he will find rest unto his soul. It may nevertheless be confidently asserted that not one of these realizes the object of his desire; not one finds the satisfaction he anticipated in the attainment of his ambition.

In truth however, the solution of this, the greatest of life’s enigmas, is so simple, that one is amazed that the majority of mankind should so persistently pursue a mirage, which, receding as they approach it, ever eludes them. How much we may learn from the experience of the *blasé*, of the man who has drunk of life’s pleasures to the dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life, when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; everyone must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart’s yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere will-o’-the-wisp.

Can all the riches of the wealthy confer upon them the priceless boon of a contented spirit? And when a man has reached the pinnacle of his fame, or the goal of his life’s ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved of anything more than a transitory nature? After years and years of unremitting effort the artist or musician, novelist or poet, produces his masterpiece. It is finished. What then? Is he now quite happy and contented? Nay, he at once sets to work on another. And so the moment one desire has been gratified another springs up in its place, and this repeats itself *ad infinitum*. Every time we think we have reached the summit of the highest hill, we find that another and yet loftier looms up before us, until the soul falls back baffled and exhausted. Let us remember that desire never can be satisfied, that it grows by what it feeds on; that desire, like hope, springs eternal in the human breast. And so long as *one* desire remains unfulfilled so long is *perfect* happiness unattainable.

This, therefore, suggests the solution of the problem, to solve which is the principal object of every human being. Happiness and contentment are found in the *elimination of desire*; or to express it more correctly in the transference of desire from the 'transitory' to the 'permanent.' "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." Thus is the truth expressed in the Christian Scriptures. But it is in the sacred books of the more ancient civilizations of this world, namely of India and China, that it is most fully expounded and developed. In comparison with these civilizations, ours is a mere mushroom growth; their philosophy was the ripe wisdom of a race in its maturity, and for subtle analysis of, and insight into human nature, the Western world has produced nothing to approach it.

Happiness and sorrow are after all matters of our own choice, for they depend upon our attitude towards external circumstances. If we are unattached to things of sense, or in other words to the transitory, nothing can happen to us, which should for one moment have the power of disturbing our tranquility of mind. The first lesson we have to learn, therefore, is to *discriminate* between the transitory and the permanent. And we may at once lay it down as a law of our being that true happiness can never be found in working for any exclusively selfish end; and in this connection it should be remembered that we have distinctly two selves—a lower, which is transitory, subject to decay and death; and a higher, which is eternal. What belongs to the higher and what to the lower must be left for each one to determine for himself, and this should not be a very difficult task. Be it borne in mind, however, that save as the lower subserves the growth of the higher it should be a matter of utter indifference to us. It is not "we," the permanent part of us, that is affected by most of the accidents of life.

Enduring happiness, or the state of serene, calm joy, of a peacefulness that can never be ruffled by the storm and stress of mundane existence, is not dependent upon action of any kind, nor upon success or failure in our enterprises. For if our happiness is dependent upon the fruits of action, upon the success of our efforts to achieve definite ends, it will be a happiness often overcast by sorrow and disappointment. It is then only by non-attachment to the delights of the senses and by an attitude of absolute indifference to the results of action, that happiness without alloy can be attained. It must not be supposed that such an attitude implies inactivity, or the withdrawal of the incentive to action. It is only the motive that is altered. The fulfilment of duty should be our motive, and, labouring always for the good of mankind, the frustration of our efforts should not distress us, neither should we be elated by success. The result of our action is not our concern, for it is not under our control; our concern ends with the fulfilment of duty.

It may readily be inferred from the foregoing that the first essential to human happiness is the absolute subdual of the passions and the animal appetites for it is these, more than anything else, which retard and militate against spiritual development. Besides which, no feelings of ill-will, malice, anger, resentment, irritability, impatience, nor even indignation, should for one moment be harboured in the bosom that desires true happiness; for no one can be truly happy while harbouring such emotions. Harmony is the essence of happiness, whereas the exercise of these emotions is the cause of discord. Not by anger is anger put an end to, but by love—love that harmonises the relations of man to man, and acts as the oil which enables the complicated machinery of social

life to work smoothly and without jar. If another wrongs us, what cause can that be for anger, far less for revenge? Rather should such action call forth our pity, for it is really himself that he has injured most. If we remember that *ignorance* is the mother of nearly all evil, we shall, I am sure, feel more charitable towards evil doers, for as Plato so truly said, "Nobody is willingly deprived of the truth."

I would say to all, in conclusion, if you desire to enjoy happiness unalloyed, endeavour to *become* not to possess; endeavour to get rid of the "misery of longing," and attachment to the transitory, by setting the affections on the eternal verities of truth, goodness and spiritual beauty, all of which are merely aspects of the Divine.

W.

Clear Vision.

Could we but see as the Holiest sees

The heart of the one we blame,
Know all the strife and the mysteries,

Measure his woe and shame,
Go through the fire of his sore ordeal,
Take his turn on the polishing wheel,
Have his inheritance, ah! it is clear,
Our blame would be melted to sympathy's tear,
And from compassion, a prayer would arise
For the soul that we know not to-day, and despise.

He who could see as the Holiest sees,

Saw there was need of love's plan;
Fathomed the depth of our life's mysteries—
Bearing the nature of man.

Every heart's sorrow, every heart's sin—
O, the great heart of the Lord took it in!
And would not blame or condemn, till for loss
Love poured out its life on Calvary's cross.
Shall Christ's compassion teach us to be slow
In condemning a soul that we can never know?

How can the Holiest, living in heaven,

Look upon us in our pride,
That we can lightly condemn one, when even
Christ still refrains, though He died?

Better for us that we pray for His spirit,
Better for us that we count our demerit,
Better for us that we longingly stand,
With a Christ-like compassion, a help-reaching hand.

Hope Onslow.

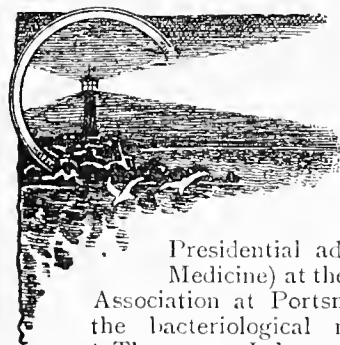
ETERNAL YOUTH.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous yet simple. It is a fairy tale, and it is history. For half-a-century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work." But I can not say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn.

Victor Hugo.

Editorial Notes.

A change is taking place in medical opinion concerning bacteriological experiments and vivisection, and the more enlightened and progressive amongst our physicians are shaking themselves clear of the experimenting and vivisectioning fraternity. We gladly note this turning of the tide, and invite our readers to make it widely known.



Dr. George Wilson, in his Presidential address (in the Section of State Medicine) at the meeting of the British Medical Association at Portsmouth, on August 1st, exposed the bacteriological nostrums in these words:—

"The more I have studied them (*i.e.*, the newer methods of treatment based on bacteriology) the more firmly I feel convinced that they are based on errors, and are the outcome of illogical deductions, every one of them. . . . And what triumphs has bacteriology achieved in stemming the tide of human disease on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure for phthisis has long since been labelled as worse than worthless. As a test even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted antitoxin cure for diphtheria does not command the universal approval of even the physicians of the metropolitan fever hospitals. Just because tetanic antitoxin serum has failed when used subcutaneously, medical men have felt justified in deliberately trephining patients and injecting it into the brain substance, and one medical man has had the courage to confess, after making a *post mortem* examination of his patient, that such treatment can no longer be justified. The serums used for the treatment of other diseases—such as the pneumococcic serum, the serum used for puerperal fever (the serum which was so much vaunted as another great discovery), Sanarelli's serum for the cure of yellow fever—are all of them allowed to slip into the lap of forgetfulness. I know these statements of mine will not command assent, but I have no axe of my own to grind except the clean-cut edge of truth, which I admit even bacteriologists are striving empirically to sharpen."

* * *

THE TRUTH ABOUT VIVISECTION.

Dr. Wilson followed this assault upon the bacteriological craze by exposing the uselessness and the horrors of Vivisection in the following manner:—"I am prepared to contend that the indiscriminate main-

ing and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated, cannot be proved to have saved one single human life or lessened in any appreciable degree the load of human suffering. . . . I have not allied myself to the Anti-vivisectionists, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. When it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a 'suppressio veri' of the most palpable kind, which could only be accounted for at the time by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelty does not lie in the operation itself, which is permitted to be performed without anæsthetics, but in the after effects. Whether so-called toxins are injected under the skin, into the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practised—there is the long-drawn-out agony. The animal so innocently operated on may have to live days,

weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve."

* * *

THE LICENSING PROBLEM.

The Birmingham brewers are solving the licensing problem by combining among themselves and voluntarily reducing the number of licensed houses. Last year they relinquished twenty licenses and this year they surrendered forty-four more and will probably give up another ten in addition. No one need suppose that their action is purely philanthropic—for as the number of public houses is reduced the remaining ones go up in value—but it shows clearly that all over the United Kingdom superfluous drinking dens which are sources of temptation to the people can be closed by the thousand without any injustice being done and any compensation being rendered. Here is a solution—for what the Birmingham brewers can do others can do also! This is a practical admission on the part of "the trade" that compensation is unnecessary, and it behoves the temperance workers to strive to coerce the numberless brewing companies into following this excellent example. Thus may the evil be lessened and a valuable precedent established for the future. All Licensing Justices ought to be made aware of this "way out" of the difficulty. Let us each do our part in the matter.

* * *

MUSIC IN THE SLUMS.

We are glad to learn that our publication of an article in our June issue containing an account of the free concerts which are given regularly by some of our friends to the poor in the slums of Liverpool, has led to the commencement of similar work in London. The first two concerts have been given and were much appreciated, and an illustrated account of them has appeared in the London Press. We trust this work will be extended to other cities and towns, so that the masses of the people whose lives know so little sunshine, may be cheered by occasional touches of harmony and melody. If the music is rightly chosen and well rendered, it cannot but lift the hearts of our toiling brethren and sisters above the sordid surroundings of their daily lot—for a short time at any rate. We again commend this idea to our musical readers and invite them to organize "bands of sweet singers and skilful players upon instruments of music" so that something may be done in this way towards promoting social amelioration.

* * *

HE ONLY ATE IT.

An amusing incident is related in *The Signs of the Times* as given by Professor Comstock, of Cornell University, to his students the other day, concerning the experience of one of the Professors of Zoology in a sister institution. Trichinae in pork—the cause of the frightful disease—trichinosis, in human consumers—give a peculiar appearance to the meat, which is studded with little cysts; it is then known to the trade as "measly pork." The learned scientist, wishing some for study, went to the butcher and asked if he ever got any measly pork. "Sometimes," said the butcher cautiously, "but I always throw it away." "Well," said the Professor, "the next time you have any, I wish you'd send me up some," meaning, of course, to his laboratory. The butcher stared at him, but said he would. Three weeks passed, when the Professor, growing impatient, again dropped in. "Haven't you found any measly pork yet?" "Why, yes," said the butcher, "I sent up two pounds a week ago." A sickly grin broke over the Professor's face. "Where did you send it?" said he. "Why, to your house," said the butcher, "of course."

* * *

ANOTHER FOOD REFORM JOURNAL.

We have pleasure in announcing the appearance of the first number of the new Hygienic journal "Life and Health," edited by D. H. Kress, M.D. (International Health Association, 451, Hollo-way Road, London, price twopence). It is well printed, and well

edited, and it contains a number of short, pithy articles dealing with various aspects of healthy living including Food Reform, and thus embodies, in a small space, much practical information of a valuable character. The leading article, "Where Reforms Must Begin," by Dr. Kellogg, is particularly good, and the other articles will highly commend themselves to all who in any way desire to bring themselves into harmony with the laws of health and purity. We sincerely hope that the journal will be accorded the sympathy and help it deserves, and we welcome it as another ally in the crusade against carnivorous customs in which we are engaged. Some extracts from its pages contained in our 'Household Wisdom' page will give our readers some idea of the valuable teaching it inculcates.

* * *

THE SILENCE OF THE CHURCHES.

So inhuman are the atrocities connected with the South American cattle trade, that *The Syren and Shipping*—not a professedly humanitarian journal—lately said: "It is time that the South American cattle trade, as at present conducted, was done away with, for its barbarities are a reproach to the national humanity. How long will the good sense of the British nation sanction such horrible scenes of slaughter and suffering? In the name of humanity, in the name of poor dumb animal creatures who minister to man's wants, let these fearful barbarities be terminated. Have the South American cattle trade cleansed from cruelties more unspeakable and horrible than ever disgraced Rome, even in its most licentious days!" This is the protest of a Nineteenth Century Commercial Gazette, delivered at a time in human history when the 'Almighty Dollar' is worshipped perhaps as never before. Why are ninety-nine out of every hundred teachers and preachers of religion and morality dumb concerning brutality and butchery? Is the work of humanizing the people and bringing about the abolition of all forms of barbaric cruelty to be left to 'secular' workers and journalists? Are the ministers of the Christian Churches exclusively occupied with rival creeds, 'religious exercises,' and 'sectarian propagandism'?

* * *

OUR BROTHER MEN.

We heard the other day of a maid-servant saying to a butcher's assistant, "Don't you dislike the sight of blood?" He replied, "Why, we drink it as it flows warm from the animals we are killing; it makes us strong, and it is nice." Could anyone require stronger evidence of the brutalizing influence of the meat trade and the slaughter-house? How must God regard the spectacle of spiritual beings created in His likeness, emulating the vampires, spiders, and beasts of prey?

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NEVER TOO LATE.

The truth of that hackneyed proverb, "It's never too late to mend," has been wonderfully illustrated in the personality of James Lunney, a gentleman of Irish birth, and now resident in Ontario, Canada. He is now in his 88th year. Six years ago he became well nigh helpless, confined most of the time to his bed, and unable to get in or out of a carriage. His heart was so affected that his life was despaired of. Up to 1894 he used beef once a day. Sitting down one day to his dinner of beef, he picked up a paper and read of a family who had eaten no flesh for fifty years, yet had enjoyed the best of health. His beef remained untasted on his plate, and from that day he refused to partake of flesh, with the result that his physical condition commenced to rapidly improve. Soon after he became strong enough to engage in Christian work, and he has since led a comparatively active life, with steadily improving health.

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SPORT OR MURDER?

The following is an extract from M. Foà's book, "After Big Game in Central Africa." It refers to the shooting of an elephant. "My second bullet, passing under her twisted trunk, strikes her full in the breast at the

base of the neck. She turns aside stunned. I see that she is wounded to death. Poor beast! Never have I been able to contemplate so near the death of an elephant in all its details. She is lying eight yards from us in the full sunlight at the edge of the water, which is tinged with red, and we look on in silence, while life leaves the enormous body; her flank heaves, blood flows from breast and shoulder, her mouth opens and shuts, her lip trembles, tears flow from her eyes, her limbs quiver; with her trunk hanging down, her head low, she sways to right and left, then falls heavily to one side, shaking the ground, and spattering blood in every direction. All is over! Such a spectacle is enough to make the most hardened hunter feel remorse. It seemed to me that I had done a bad action. Several times have I said to myself, after seeing those splendid animals suffer, that I ought to place my rifle in the gun-rack for ever."

But M. Foà rejected these lofty promptings of his higher self, and sooner or later his heart must become, like that of every experienced hunter, "subdued to what it works in," and the demons of Callousness and Indifference will oust the Angel of Pity from her throne.

* * *

BLIND GUIDES.

It is a pity that medical men who have not studied the question of diet—and this is the case with many, for they have freely admitted it to us—should pose as teachers on the subject and write in public Journals what may fairly be described as sheer nonsense. A Dr. Yorke-Davies, writing in "Sandow's Magazine," states as follows:—"Power is increased more by animal food than by vegetable food, and the foolish whims of a few crack-brained vegetarians should be cast to the winds. Neither fruit, cereals nor nuts constitute a proper and entire food for man. Man is an omnivorous animal and animal food should form a great part of his sustenance . . . I am convinced that starch foods should be limited to a very small amount in the sedentary, and that the foods of energy, that is, animal food in its different forms, should form a large proportion of the dietary, especially as old age creeps on." This writer sets his opinion in direct opposition to that of nearly all our greatest naturalists and anatomists, including Lawrence, Owen, Pouchet, Bell, Cuvier, Ray and Linnaeus, to say nothing of a large number of eminent living physicians. Amongst the "few crack-brained vegetarians" are to be found such authorities as Dr. Alexander Haig, M.A., M.D., F.R.C.P.—the eminent author of the medical text book, "Uric Acid in the Causation of Disease"—who has made the action of diet upon the human constitution a matter of close research for fifteen years. The account of the daily clinical observations he made during that long period and of his conclusions is contained in the above work, and he not only tells us that most of the diseases from which our race suffers are brought about by flesh-eating but states as follows:—"That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, and my researches shows not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body."

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MAN'S NATURAL FOOD.

Dr. Yorke-Davies' statement that man is an omnivorous animal by nature is negated by the fact that he certainly cannot digest nor assimilate the food of the herbivora, whilst the highest authorities pronounce him to be 'frugivorous.' This writer evidently considers man to be so 'mentally,' or he would not expect the public to swallow such teaching. His declaration that fruit, cereals and nuts do not constitute a proper and entire food for man ignores the fact that Linnaeus places man at the head of the ape family of vertebrates, whose natural food is generally admitted to be these very substances, and Linnaeus' classification is accepted throughout the whole

scientific world. The statement that "especially as old age creeps on, animal food should form a large proportion of the dietary," is one that we believe nine doctors out of ten would condemn as being unsound and contrary to their experience. Meat is laden with uric acid and the deposit of urates in the tissues and joints in old age is the principal cause of senile decay and the chief danger to be dreaded and guarded against. Flesh-eating is the principal cause of gout, acute rheumatism, gravel, stone and Bright's disease, and if Dr. Yorke-Davies will take the trouble to enquire, he will find that these ailments are practically unknown amongst "crack-brained vegetarians" who have had a few years' experience of natural and reformed diet and who have thoughtfully adopted it. The recent celebrated walking races at Berlin and Vienna, the many victories won by vegetarian athletes in this country, and the amount of physical work performed by the vegetarian races of mankind—to say nothing of that put forth daily by the horses who labour in our streets—demonstrates the fallacy of his statement that power is increased more by animal food than by vegetable food. The carnivora and the wild beasts do not work, the principal occupation of lions and tigers being that of prowling about in search of prey, gorging themselves and then indulging in prolonged sleep.

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DIET IN OLD AGE.

It is true that men of great physique can for a time with impunity eat a considerable amount of animal flesh and eliminate its superfluous and poisonous constituents from the system. This is especially the case if they do not use their brains much, but devote most of their animal energy to the digestive process. In later years it will be found, however, that their flagging powers make such a violation of Natural Law not only inconvenient but impossible at last, and unless they cease from this practice, Nemesis overtakes them—as the experience of thousands around us only too clearly shows. Even Sir Henry Thompson, who is no friend of the vegetarians, tells us on page 49 of his "Diet in Relation to Age and Activity," that "The man with imperfect teeth who conforms to Nature's demands for a mild and non-stimulating dietary in advanced years, will mostly be blessed with a better digestion and sounder health than the man who, thanks to his artificial machinery, can eat and does eat as much flesh in quantity and variety as he did in the days of his youth."

* * *

MORE ATHLETIC VICTORIES.

Mr. E. P. Walker, of Hull, a member of the Vegetarian Cycling Club, has secured another victory for the Food Reform Cause, by winning the Yorkshire Road Club's hundred miles championship. When forty-one miles had been covered he was leading, and from this point had the race well in hand. He covered the whole distance in five hours, eight minutes, forty-six seconds, without once dismounting. Following this victory up, on August 24th he broke the twenty-five miles amateur record for the track by three minutes and won the Hull three miles championship. Such facts as these speak for themselves, and make the common contention that vegetarians are necessarily weak, look childish and ridiculous. Mr. G. A. Olley (V.C.C.) who has recently won the Southern Counties Cycling Championship has secured thirteen prizes this year in thirteen events, including eleven firsts. Both in the North and in the South therefore the "poor faddists" have held their own against our flesh-eating friends.

* * *

AN ENTERPRISING VENTURE.

The Northern Heights Vegetarian Society is proposing to launch out by starting a commodious central office from which its work could be carried on, and has issued an appeal for funds for this purpose. We wish our friends in North London every success in connection

with this scheme, but we trust that the members of the Society will not allow the establishment of an office to become a substitute for individual aggressive effort on the part of each member of the Society. The need of the Food Reform Cause is that every 'vegetarian' should be a 'food reformer'—and thus become a missionary or travelling vegetarian society on his own account. At the present time it is to be feared that a considerable percentage of vegetarians are content to let the world go its own way, especially when they have joined a local Society. The work is too often left to one or two devoted officials, and until this idea of deputing the work—for which each one is responsible—to *someone else*, is swept away, the Food Reformation is not likely to make great progress.

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OUR PROGRESS.

During the past month evidences have come to hand every day which give us cause for encouragement. New and influential converts, new subscribers, and new Members of The Order are being constantly made and enrolled. One by one, foreign and colonial journals and magazines are lending their aid—by publishing articles in favour of the abolition of butchery and flesh-eating, or pleading for a fuller recognition of Animals' Rights. A good deal of interest has been aroused in the Macclesfield district, by the letters which our friend Mr. Harold Whiston has sent to the *Macclesfield Courier*. His fearless challenge of carnivorous customs has led to a most extensive paper warfare—several columns of letters by opponents and supporters having appeared for several weeks in succession. Much good has thus been accomplished, and we congratulate him upon having fought a good fight and upon having come out of the combat victorious. Will our members in all parts of the world kindly follow this example and try to gain the attention of the public, by means of the local press? The flowing tide is still with us and it sets in more strongly every week. Let us all take courage and press forward!

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DO ANIMALS REASON?

Professor Wesley Mills' work on "Animal Intelligence" (Fisher Unwin), which has been so favourably commented on by the daily press, must have the effect of strengthening the universal movement in favour of the amelioration of the condition of the animal world. The author boldly declares that the evidence of reasoning power in the upper ranks of animals is overwhelming, and that yearly the downward limits are being extended as the more inferior tribes are studied. He states: "I have always thought that the gratuitous assumption of inferiority in all respects of the lower animals was an evidence not only of man's unbounded conceit, but is further evidence that he has not even realised the nature of the problems to be solved." Professor Mills arrives at the conclusion that nothing but reason, identical in kind, if not in degree, with human reason, can account for many of the actions of animals, but that reason does not sufficiently explain other actions on their part, and he suggests that they possess certain faculties which within their limits are superior in efficiency to any of the faculties of ordinary men, such as the ability of the pigeon to find its way home from a distance of 500 miles with promptness and rapidity. A higher note is struck when Professor Mills writes: "If the highest among dogs, apes and elephants be compared with the lowest of the savage tribes, the balance, mentally or morally, will not be largely in man's favour—indeed, in many cases, the reverse." In view of this most recent scientific investigation of the animal constitution, the attitude of those who claim for man the prerogative to maltreat, torture, or butcher them with impunity for his own selfish benefit, becomes more and more untenable.

The Article entitled "The Death Penalty" can be supplied in leaflet form for distribution or enclosure in letters. (Price One Shilling per hundred.)

Altruism.

By Rev. Arthur Harvie.

Selfishness is that by which animal life is preserved, and spirit life destroyed. Looking every one unto his own things only, the tiger and the lion go their ways, each one for himself and the battle to the strongest. Even man himself with all his faculties must trace back his origin to that continual strife, that continual elimination of weaker forms, that process of strengthening the strong and driving the weak ones ever closer to the wall of annihilation, all that is included in the hypothesis of development by the survival of the fittest, better described as the reign of selfishness.



With the advent of man there came no sudden change—"each for himself" was still the rule; the savage—growling over the bone he had wrested from the beasts, or with his rude flint implement ensuring the survival of the fittest by the simple process of killing his weaker brother and so helping on the course of Nature—was still an *animal* though blessed with greater cunning. It was not until the spiritual man appeared, until the God shone through the clay, that the new law was clearly read, "Not looking each of you to his own things, but each of you also to the things of others." All along the latter periods of development there had been premonitions of this law, faint murmurings heard at intervals, which whispered of something nobler than love of self and gave promise of greater blessings than those that came from conquest by mere brute force.

The wondrous principle of parentage made its appearance, and in course of time the period of infancy and helplessness was prolonged, so that instead of budding off the parent stem and attaining maturity independently, the young life was born helpless, needing to be fed, to be protected and to be educated. Animals became not only creators but mothers and fathers, the care of their offspring devolved upon them, the little ones were to be fed day by day until they could feed themselves, they were to be protected not only from the inclemency of the weather, but from the assaults of enemies on every side; they were to be trained to use their limbs and secure their own food, so that they might in time fight their own battle in the world. It was this principle in animal life that was the genesis of all that we now have of unselfishness. The lion and the tiger, the eagle and the hawk, do indeed exemplify the spirit of each for himself in their general lives, but the great mystery of motherhood and fatherhood softens them also. The lioness will suffer rather than disturb her cubs, the lion will hunt all the night through that they may have food, the eagle will forget its own hunger as it endeavours to secure prey for its little ones, and the hawk will risk its life as it seeks the tempting morsel for the waiting mouths at home. Here we have then the first recognition of the new principle. Humble, limited, it doubtless is, the cloud of the size of a man's hand; but as life develops it becomes larger, more perfect, covering the earth.

It is most fascinating to consider the course of evolution and see how this principle became more and more apparent; to note chiefly that the period of infancy, that is, absolute

dependence, continually lengthened until we come to man, and then to see how, to this lengthening, this phenomenal lengthening of the period of infancy in man, is ultimately due to our complex social relations, and the basis of all our institutions—the family life; how it also prepared the way for the acceptance of unselfishness as the rule of the higher life, to be applied in no limited circle, but eventually to embrace mankind and our fellow-creatures; how also it came in due time to symbolize God to us under the name of the *Eternal Father*.

Yet we must bear in mind that this primitive unselfishness, beautiful as it is compared with its surroundings, is very far from the ideal that is set before us as Christian men. Only as a reminder of its presence in the lower stages and in order to point out in what shape it first dawned upon the earth has it been referred to. Evolution as far as physical development is concerned, is apparently complete; the development of mind and soul are now proceeding, and the lines are different. The reign of unselfishness has begun, no longer is the truest life attained by each looking to his own things, but rather by each also considering the things of others. Every form of religion that succeeded in uplifting man admitted and proclaimed this principle in one way or another. Christianity does not stand alone when it calls upon its adherents to live by the new law, but it seems to have had an inspiring power granted to none of the others, for multitudes have obeyed its voice in time past, nations are listening to it now, and as far as we can tell, its commands will be still more respected generations hence.

It is easy enough to show that mankind as a whole have not advanced very far towards this cardinal principle of the higher life, to point out that the law of selfishness still rules in the majority of lives, but at the same time we are bound to remember that those to whom the world looks for guidance have themselves recognised the new law and commanded all men to obey it.

How sadly self-centred many people are and how frequently they imagine themselves the centre of the universe—all things have their value according as they serve or interest *them*, all the world's a stage and they are the on-lookers, the performance is solely for their benefit.

There are hundreds of people all around us whose lives are as real to them, as earnest, as full of great hopes, bitter sorrows, serious questionings, troublous strivings, as our own; can we not enter into their feelings, share their joys, fight their battles as though they were our own; sympathise with them thoroughly? How undesirable is the man or woman who is so filled with his own grievance, his own petty triumph, his own plans and speculations, that he has no thought for the things of others. He is wearied when the conversation turns from him and his thoughts, he cannot sit still and listen to the things that are most vital to those around him, they "do not concern him," he says; he eagerly waits an opportunity of referring to his own concerns and directing the thoughts of all to his grievance or his joy. Let no man say "The affairs of others are no concern of mine"—it is false, inasmuch as you are your brother's keeper, inasmuch as no man liveth unto himself, his affairs *are* your concern.

The truest Christian is the man with the largest sympathies, and the most Christ-like man is he who forgets himself, loses his own soul in the fellowship with others and, as reward, finds his soul indeed.

No one who lives for others, lives with others, makes their life his, ever suffers from melancholia or ennui; the

open heart, the sympathising ear, are sources of blessedness unknown to those whose lives revolve around the miserable centre of themselves. This gospel of altruism is for all; when it is fully learned we shall have solved many a mystery, we shall have found the answer to many a question that now distresses and perplexes, we shall know what Jesus meant when He said "It is more blessed to give than to receive," and we shall have drawn nearer to God, the Eternal Sympathizer, who knoweth the hearts of all His Children and whose ear is ever open to their cry.

"We must share, if we would keep, the blessing from above;
Ceasing to give we cease to have;—such is the law of love."

Forward!

☉ my brother, are you weary?
Does the way seem long and dreary
That leads up to the new Era
You have pictured in your dreams?
Is your portion one of sorrow?
Yet be brave and strive to borrow
From the glory of the morrow,
That beyond your vision gleams.

"Never?" Cease the wail of "never,"
For the Race goes on for ever
Up the highway of endeavour
To heights that onward glow.
There is no room for despairing,
But for action and for daring,
And for helping and upbearing
One another as we go.

There are lives that we may brighten,
There are burdens we may lighten,
There are joys that we may heighten,
There are wounded hearts to bind;
There are fetters to be broken,
There are blessings to be spoken,
Let us give them as a token
Of the love we bear mankind.

O my brother, cease complaining;
See, the night of wrong is waning,
And the King of right is reigning,
And the flag of hope's unfurled.
There are evils left for righting,
There are battles left for fighting,
There are beacons left for lighting,
To illuminate the world.

O my brother, why repining?
All the clouds have silver lining,
And the rose-white dawn is shining
O'er the yet unrisen day.
Ever forward, ever downward,
Swings the world, and ever onward;
While the Christ-soul leads us vanward
On the ever-upward way.

J. A. Edgerton.

THE HEAVENLY RADIANCE:

Have you ever seen in the faces of those who look toward the heavenly hills a light that is not of the sun, neither of the moon? A light that is from so far and yet is so near, that transfigures the face and makes it beautiful with a beauty that stills the senses and awes the beholder? Old or young, as we reckon time, though it is seldom seen in the young, experience being needed to lift the veil, we look in wonder and feel a solemnity that goes with us for days as we recall the face. It has no old age, this light, and the face it illuminates is glorified.

Ursula N. Gestefeld.

Food Reform & the Bible.

For several weeks an animated debate has been waged in the columns of the *Macclesfield Courier* on the Food Reform Movement as regarded from



the ethical standpoint. The controversy was opened by an able letter written by our colleague, Mr. Harold Whiston, in which he called attention to the indifference displayed by the Christian Ministry, as a whole, towards this Crusade against modern inhumanity and barbarism which seeks to bring about kindlier and better ways of living and thus promote the physical and spiritual welfare of the masses of the people. Several ministers and clergymen endeavoured to refute Mr. Whiston's arguments by appeals to the Bible, but amongst others who have supported him is the Rev. A. M. Mitchell, M.A., Vicar of Burton Wood, Lancashire. In a very interesting letter, a large portion of which we think it wise to reprint, he sets forth the views of a clergyman of both experience and culture concerning biblical difficulties, which we know, from the correspondence which reaches us, are frequently employed by upholders of carnivorous customs to vex the souls of those who have embraced the principles of the Food Reformation. It reads as follows:

"Some few remarks from one who has been twenty years in Holy Orders, and has had, in those years, exceptional opportunities for observing our English Social Life under many different aspects, and who, less than three years ago, adopted the non-flesh diet, on principle, after much doubt and many fears—in fact, very much against the grain—may help to clear the air a little in connection with this discussion, if they do nothing more:—

"It is 'too late a week' to drag the Holy Scriptures into this controversy. My impression was that the appeal to the Bible had been abandoned, as far as the Food Reform question was concerned. I am sorry if what I have read in your columns means that the appeal to the letter of Holy Scriptures is now to be revived. Ignorant folly could scarcely go further—neither Old nor New Testament can be requisitioned to bolster up the case for or against Food Reform.

"The Bible can be made to prove almost anything we wish—heresy not excepted—a fact to which, perhaps, attention cannot be too frequently directed. This is, of course, especially true of the Old Testament Scriptures, which contain commands and sanction practices revolting to the moral conscience of our time. 'A command given to one man, or to one generation of men is and can be binding upon other men and other generations only so far forth as the circumstances in which both are placed are similar.' So wrote the late Dr. Arnold. Adopting this axiom of interpretation, it follows that the command to one generation, or, should I not say, the permission (?) to eat flesh, is not for a moment to be considered as an obligation laid upon future generations to do likewise.

"The barbarisms and semi-barbarisms of the Church in the Wilderness are wholly repugnant to the mind and conscience of to-day; we want none of them, and will not tolerate them. Certainly we are not required by God and His Church to return to the days of man's ignorance.

"The New Testament affords the flesh-eater very little help, if any. St. Paul is trotted out to do duty in the interest of those 'who require meat for their lust.' The question as to the Apostle is, not what he did in his own day, but, what line would he adopt if with us to-day? Would he be a Food Reformer, or would he espouse the creed of the carnivorous, and laugh us, as do the carnivorous, to scorn? I think we

have more reason to claim St. Paul than the other side. To many minds it is impossible to conceive St. Paul upholding our many customs when we recognise to the full the deplorable—and, it is truth to say, lustful—state of so-called Christian Society, at this time.

"Friend and foe alike are bound to admit the truth of much that is said and written under the head of the cruelty to the animals destined for slaughter. The cattle boat and shambles stand out prominently as a disgrace to our boasted civilization—and the condemnation of those who swear by the roast beef of 'Merrie England.'

"Picture St. Paul looking out upon our social life in London, Manchester, Liverpool, or any of our large towns, as it now is. Could he fail to cry out as he did so long ago: 'If meat make my brother to offend, I will eat no flesh while the world standeth.' That sounds to me like an inspired utterance, and, as being much more Paul-like than many of the sayings which are credited to this Apostle of the Gentiles in his thirteen epistles. Ought it not to be borne in mind by those who quote St. Paul as an infallible authority that he did not always speak by the Spirit of God? It is sometimes difficult to determine when his words are inspired and when they are not. He himself admits that all his admonitions are not prompted by Divine inspiration.

"It is really too dreadful to confront us with St. Peter's trance. Oh, dear! 'Rise, Peter, kill and eat.' I have tried and tried again to picture the hungry Simon rising up and slaying the animals in the great sheet let down from heaven. But try as I will, I cannot imagine anything being killed when there is nothing to kill. If the animals now demanded for daily consumption as human food were not any more substantial than those of St. Peter's trance, Food Reformers would have no cause to complain of their brethren, for all would then, perforce, be Food Reformers! Our opponents must learn, in their arguments with us, to put away childish things.

"A strong point is made of the Final Passover. No really thoughtful person would ever fall back on this argument: 'Jesus ate the Passover; therefore He ate the lamb.' This may be dismissed in a simple sentence: 'Jesus did not eat the lamb, for He did not eat the Passover proper.' He partook with His disciples of the Feast of Unleavened Bread. Is it reasonable to suppose that He could have dispensed the Passover lamb to His followers when He was about to give them His own flesh and blood—in other words, to make them partakers of 'the Lamb that taketh away the sin of the world?' Now that He was being offered up, had not the type vanished away.

"Food Reformers who profess and call themselves Christians take their stand on the principles of Christ. Are these principles in favour of the slaughter of almost countless animals, or against it? There is no recorded word of Jesus against flesh-eating, and there is none, that I can re-call, in favour of it. Now and again we hear some feeble person arguing, 'but if flesh-eating is wrong, our Lord would have unhesitatingly condemned it.' Not so; that was not His plan. He well knew the evils of slavery, for example, in His own day; yet He has left us in the four Gospels no direct condemnation of it. Are we, therefore, to conclude that He approved of slavery, and that slavery is right? In that case we had better repeal all that the great Willberforce, by courage, perseverance, and force of will so successfully accomplished.

"Again, the Roman soldier was no unfamiliar sight in the Holy City. The Prophet of Nazareth was not ignorant of the evils and horrors of war, the curse of militarism. We do not read He said 'Thou shalt not wage war,' 'Thou shalt not maintain armies.' Yet we are acting at this very moment on the assumption (it is nothing more) that militarism is not the mind of Christ. How else explain the Peace Conference at La Hague, and the birth, thank God, of 'The Parliament of the World?' Is all that has been done a mistake? Is the disarmament of nations—for this is the

trend of things—only a piece of foolish sentiment to which the sermon on the mount lends no countenance whatever? The dawn of Universal Peace is with us, and is due to the slow, but sure, working of the principles of Christ in human life.

"These principles are mercy, justice, love. 'Be ye merciful.' 'Do unto others as ye would they should do unto you.' 'Love your enemies.' The Christ gave His principles to the world, committed them to His Holy Church, and left the centuries to do their work. He sowed the seed, which, by gradual development, He destined should usher in the brotherhood of man, the federation of the world.

"The evolution of the Christ principles leads on to Vegetarianism, as surely and as truly as it does to Universal Peace. Vegetarianism needs no express commands from Christ—it is, I submit, the inevitable development of the principles of mercy. Perfection was long, long ago prepared for; it is for us, who believe in God and His Blessed Son, to live as those who deem that perfection attainable in human society through the evolution of the principles of Christ.

"This is high ground to take, perhaps; but it is not too high. The ideal society is certainly that in which blood-shedding is unknown—anyhow, for the gratification of appetite. If there is one portion of the Old Testament which always strikes me as more inspired than any other, it is that passage of the prophet Isaiah, in which he describes the peaceable kingdom. The little child is at the head of the animal world. Are we to think of the gentle, innocent child going in search of hatchets and knives wherewith to slay the animals which so confidently follow his lead? If there is any truth in the vision of Isaiah, it justifies the belief that a time is yet to come when flesh food shall be unknown—when blood-shedding shall have been numbered with the barbarisms of the past."

Patient Service.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer, to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Saviour cares for cheerful acquiescence
As much as for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Christ never asks of us such heavy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete.

He sometimes wants our ear—our rapt attention—
That He some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Then seek to please Him, whatso'er He bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His will.

Anon.

Household Wisdom.

"In order to maintain health, two principles should be observed: first, to keep as far as possible all poisons out of the system; and second to assist in the elimination of the poisons that are normally formed there, and which it is necessary to remove."

* * *

"All moral reforms must begin with the correction of physical habits. The apostle says: 'Abstain from fleshly lusts which war against the soul.' When the children of Israel demanded flesh to eat, God granted their request, but sent 'leanness to their souls.' To be controlled by appetite can only bring leanness of soul. Many have a sickly religious experience, and wonder why they lack moral power. . . . It is not necessary to go farther than the table to find sufficient cause for it all."

* * *

"Plants become pale in dark rooms. Little birds sing their sweetest songs in well lighted rooms, but become gloomy and cease to sing in damp rooms. . . . If we expect to have health in our homes we must admit sunlight. Deprived of this blessing, like the plants, the inmates become sickly, like the birds, the children cease their happy little songs, become gloomy, and finally die."

* * *

"There are many people who when advised to eat dry foods complain that it is impossible for them to swallow the food because of an insufficient moistening from the saliva of the mouth. The object of the saliva is to convert the starch that is in the food into sugar, but the process can be performed only by thorough mastication. When the foods eaten are of a mushy character, or drink has been taken with the meals, there is no opportunity for the salivary glands to work, because of this lack of mastication, and they become atrophied—lose their power to secrete. A little persistent effort will bring them back to their normal condition."

* * *

"Children are frequently given foods that are unwholesome or indigestible, simply because they crave them. As a result these children are poorly nourished. Spindle legs, and starved, pinched faces are seen everywhere, not only among the poor, but the well-to-do and rich. These children are constantly hungry, they have a craving for food; the stuff which is given them as food does not satisfy. They are literally being starved in the midst of plenty, owing to a lack of knowledge. 'Killed by kindness,' or 'Perished for lack of knowledge,' might be engraven on many a tombstone."

* * *

"The sick are often encouraged or even forced to partake of food when the digestive organs are in no condition to digest it, and the system is in no condition to utilise it. When this condition exists Nature wisely takes away the desire for food. A short fast of twenty-four, or even forty-eight hours, with the free use of water both externally and internally, would often give Nature an opportunity to overcome the processes of disease, but this is denied her, and the state of the sick one is rendered hopeless because of the impatience of the well-meaning friends or relatives. 'Hands off, kind friends,' would be a good motto to hang above the beds of the sick."

* * *

"It is highly important to have frequent periods for recreation. It is not necessary to trifle away time by engaging in foolish sports, or to be idle in order to obtain rest. We may engage in some useful labour which will bring into use the parts which have not been exercised. In this way we strengthen and build up the weak points, and at the same time allow a period of rest to the parts in danger of being

overworked. Thus we may be constantly refreshed by variation and at the same time have every moment of time tell for good."

From "Life and Health."

NEW AND USEFUL RECIPES.

Savoury Cutlets.

Put $\frac{3}{4}$ of a cup of milk and 2-oz. of butter in a saucepan on the fire. When it boils add 3-oz. of *dried* and *browned* bread-crumbs, a little dredging of flour and a pinch of sugar. Let it cook until it no longer adheres to the pan and remove from the fire. When it is cool add 2 eggs, one at a time, beating until smooth, then add a large tablespoonful of shelled walnuts (previously run through the nut mill), seasoning, and a little grated onion juice. Mix well and shape with a cutlet mould into cakes about $\frac{1}{2}$ -in. thick, on a floured board, drop into a pan of boiling salted water and leave for 3 minutes. Take from the pan and drain. In this condition the cutlets will keep for days, and when wanted either roll in flour or egg and bread-crumbs, and fry in boiling nucoline. Serve with walnut gravy, poured over or round a dish of grilled tomatoes. Mint sauce is an excellent accompaniment. This dish is acknowledged by flesh-eaters to be exceedingly good, and when once tried will be liked by even the most fastidious.

Apricot Eggs.

Take $\frac{1}{2}$ tin of apricots, 1 sixpenny sponge cake, 2 eggs, $\frac{1}{2}$ -oz. cornflour, 1-oz. castor sugar, and $\frac{1}{2}$ -pint milk. Cut the sponge cake into about twelve slices, half-an-inch thick, and lay them on a large dish. Pour some of the juice on to the slices (just enough to moisten only, not enough to run on the dish), take the whites of the eggs or a $\frac{1}{4}$ -pint of cream, beat into a stiff froth, then take half the sugar and some vanilla, and place half an apricot on each slice with the whites of the eggs round. Beat the cream in a large bowl, stood in a larger one partially filled with salt water; place the dish in an oven for 5 minutes, just to cook the whites of the eggs, not to colour them at all. (If the cream is used this is not necessary).

Sauce.—Beat the 2 yolks, add the other $\frac{1}{2}$ -oz. sugar, sprinkle in the cornflour and mix smoothly; add the milk and stand the jug or basin in a saucepan of boiling water.

Savoury Corn on Toast.

Take 1 tin of sweet corn, a teaspoonful of salt, a little pepper, $\frac{1}{2}$ -oz. of butter and 1 egg. Put the butter into a small pan with the corn, add the salt and pepper, and cook over a slow fire for 20 or 30 minutes, stirring occasionally. Then beat up the egg and add it to the corn gradually, stirring all the time: the corn must *not* boil *with* the egg, the heat retained by the corn being sufficient to cook the latter. Make a few rounds of buttered toast to put the corn on, garnish with chopped parsley sprinkled over the whole, and a little (Marshall's) Coraline should then be added.

Nuttose Kromiskies.

This will require 1 tin of nuttose ($1\frac{1}{2}$ -lb.), the juice of half a lemon, 1 teaspoonful of fine herbs, 1 teaspoonful of salt, a little pepper, $\frac{3}{4}$ -pint of milk, $\frac{1}{2}$ -lb. flour, and 1 egg. Halve and quarter the nuttose (reserving two pieces), mix herbs, salt and pepper well together on a flat dish and well sprinkle them over the pieces of nuttose, then squeeze the lemon juice over the whole. Use the rest of the ingredients for a batter, mix salt and flour, add the beaten egg and half the milk, stir until it draws the flour down from the sides of the basin (don't touch the flour), add rest of milk gradually, reserving some until it is well beaten, then adding the rest, and allow to stand 30 minutes before using (always beat the batter until it bubbles), then add the other half of the milk. Dip nuttose slices into this batter for a minute, fry without a basket in boiling nucoline. Serve with brown gravy made as follows: 1-oz. butter, $\frac{1}{2}$ -oz. flour, pepper and salt, $\frac{1}{2}$ -pint of stock; put flour and butter in a saucepan, stir until smooth, add pepper, salt and liquid gradually, also a few very small pieces of nuttose before the gravy begins to boil; simmer slowly about 15 minutes, strain when cooked and press pieces of nuttose through strainer.

ANNOUNCEMENTS.

Last month we added two hundred and sixty more Free Libraries and Reading Rooms in all parts of the world to our already extensive free list.

* * *

The Executive Council deem it necessary to make Members and Friends aware of the fact that, owing to the large outlay which the extent of our operations necessitates, there is as usual, a considerable deficit in the funds of The Order foreshadowed for the present year. About Three Hundred Pounds are required and next month we shall publish a preliminary subscription list. All who sympathise with our work and are willing to help in it are invited to do so. The expenditure consists solely of the cost of printing, stationery, and postage—all literary and other labour being rendered gratuitously by members, whilst the offices are provided by the Provost.

* * *

The National Vegetarian Congress is being held this year in London, from September 10th to the 16th, and an interesting program has been provided by the Committee. Humanitarian Sermons were preached in a number of Churches and Chapels on Sunday, and the attractive Exhibition of Food Reform specialities which is being held throughout the week at the Memorial Hall, Farringdon Street, was opened on Monday, at four o'clock. We hope many of our readers will visit this Exhibition, and attend some of the Meetings which are being held, particulars of which can be obtained from the Secretary, Vegetarian Federal Union, 16, Farringdon Street, London.

* * *

Friends are invited to place this Journal in the waiting rooms at large Railway Stations which are Junctions. Whilst waiting for trains many persons are glad of something to read and we have heard of much good being accomplished by the chance perusal of a pamphlet. Who will "cast bread upon the waters" and thus help us in our work?

* * *

Friends in America who wish to forward money for literature are requested not to send silver pieces, as a registration fee of 8d. is charged by the Postal Authorities in England. Money Orders or Greenbacks should be used (or postage stamps for very small amounts). Letters and postcards must be correctly prepaid.

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard.

* * *

We cannot supply loose sets of *The Herald* complete for past years, as several numbers have run out of print, but we have a limited number of bound volumes left for 1898 which we send for 3/-, post free.

* * *

In consequence of the rapidly increasing number of subscribers to this Journal and the labour involved in registering them, the Council have decided that all subscriptions must fall due at the end of the year, so as to be renewable at one date. In future, therefore, we ask all who are sending remittances with a view to having *The Herald* posted to them regularly, to send a sufficient amount to pay our published price and postage up to the end of 1900.

* * *

Members of The Order will please note that all subscriptions will fall due henceforth in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for thus simplifying the work of book-keeping at Headquarters, and will therefore be ready to acquiesce in this arrangement which they have found it necessary to make.

* * *

We thank all friends who have sent useful information concerning current events, newspaper cuttings, etc., etc., and we welcome such co-operation. It is impossible for the Editor or the Executive Council to be aware of all that is taking place in various parts of the world which has any relation to the work of The Order, and they will be glad therefore if those who take a sincere interest in our Movement will act as voluntary 'special correspondents.' All such contributions, whether original or otherwise are utilized in some way, and although we are obliged to leave many such unpublished for want of room, they are considered valuable and prove useful in connection with our daily correspondence.

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